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MARY.

BY MRS. MARGARET E. SANGSTER.
She walked amid the lilies
Upright, straight and tall,
Her eyes were bright against
The dusky mountain wall;
Gray olives dropped upon her
Their crystal globes of dew,
The white doves of heaven grew wild
To let the Easter through.
All heaven was rose and golden,
The clouds were soft and white,
Earth's holiest dawn in dazzling white
Came forth from heaven's own heart;
And never since on Eden
Crosion's glory lay
Had ever garden of the Lord
Beheld so fair a day.
Her eyes were blurred with weeping,
Her trailing steps were slow;
The cross she bore within her
Transfixed her soul with woe.
One only goal before her
Loomed through her spirit's gloom,
As in the early morning
She sought the guarded tomb.
But down the lily pathway
A kindly presence came,
A seamless garment clothed Him,
His face was clear as flame,
And in His hands were nail-prints,
And on His brow were scars,
But in His eyes a light of love
Beyond the light of stars.
For tears she could not see Him,
As o'er the path He came,
Till, like remembered music,
He called her by her name;
Then swift her soul to answer,
The Lord of life she knew,
Her breast unbarred its prison gates
To let the Easter through.
Such light of revelation
As bathed her being then,
It comes anew wherever Christ
Is known indeed of men;
Such glory on the pathway,
It falls again on all
Who hear the King in blessing,
And hasten at His call.
Rise, King of grace and glory,
This hallowed Easter-day,
Nor from Thy ransomed people
Let even death divide;
For yet again doth heaven
Throw all its gates apart,
And send the sacred Easter
Straight from its glowing heart.

EDITORIAL.

LOSS BY DELAY.

A judicious worker in evangelistic meetings, a layman who, during a long period of years, had persuaded hundreds to begin the Christian life, was asked what excuse he most frequently offered by those who were neglecting the matter of personal salvation. He replied, "The plea of postponement." The common argument against such delay is the uncertainty of life, an appeal which has little force with persons rejoicing in health and strength. A much stronger argument, inasmuch as it represents a certainty in each individual life, is suggested by what Darwin says concerning his loss of mental power in certain directions. When young he was extravagantly fond of music and poetry, but continued neglect of these tastes led to total loss of ability to enjoy these higher arts. His ear became dulled to harmony of sound and his imagination literally atrophied. The same law holds in regard to spiritual sensibilities. A man may die young, but he certainly will become dead in soul through neglect. What must I do to be lost? "Nothing," is the significant reply of Mr. Moody. The slow, sure, absolute working of this law is a far more fearful truth to a thoughtful person than the possible event of sudden death.

SEEN AND UNSEEN.

BY REV. A. H. QUINT, D. D.

I remember a young man of about eighteen years, the only son of his mother, who gave him to the service of his country. The canvas group into which he was thrown had some excellent men, but it had also some who were profane, not scrupulous as to purity, addicted to gaming and scoffers at religion. He had to come in contact with these things, but, without pretense, he kept himself pure. One day I asked him how it happened that he did not yield to evil influences. Standing upright, as a soldier and a Christian ought to stand, he answered with soldierly directness, "I want to be able to look my mother in the face when I get home without feeling ashamed." I knew the stick from which he came, and it was one in which a sense of Christian honor, especially in reverence for a mother's love and goodness, would have remarkable strength. The power which held him was more than law, more even than principle; it was the sensitiveness which saw the unseen mother's pure eyes, and imagined how he would feel when he must again look into her face. A mother's true control was here illustrated; nor was there any less visible the strength of those spiritual influences which are far more powerful than sight, and those laws of fitness which are stronger than commandments. I wonder if his feeling would have been changed if on the next day he had received a letter telling him that his mother had been transferred to the eternal home. Would he still have said, "I want to be able to look my mother in the face when I get home"? I think he would, and I think the influence of that silent attraction coming from the heavenly world would have been more to him than all the arguments ever framed.

I wonder still further whether the great day of judgment necessarily means the unrolling of records, or whether it is sufficient that every one shall meet the look of his Lord. When the Master turned and looked upon Peter, the look was the voiceless judgment. Is it unsafe to think that penalty in that unseen eternity is not a measured amount of retribution for a given amount of sin, but the instinctive shrinking of the evil from the presence of infinite purity? Is it harmful to suppose that the accepted find their acceptance at once in the peace with which they look up into the face of the Lord? The spiritual sense of the Scriptures seems to warrant this conception. The personality of our Lord is so vividly foremost that its constraining power overshadows the motives, however great, drawn from all other sources. No abstract considerations compare with the standard of the Master's approval. The new disciple "followed Jesus," and that was service. When they "went and told Jesus," that was consolation. When one "endured as seeing Him who is invisible," that was the secret of heroism. The undaunted apostle, "looking unto Jesus, the author and perfecter of our faith," had no need of faith by colored proofs. "In whom, though now ye see Him not, yet believing," He was the incarnate way, truth, life.

Then the most controlling motives are in personal influences rather than arguments. The influences are in the higher sphere, and not in the lower. They are in the unseen, and not in the seen. That is, it is the fact except in cases where brute force seems to be a necessary government; or, at best, where the nature is such that it must run in iron grooves. The sensitiveness which on the shore detects the spot where a flaw in the cable has occurred a thousand miles away is not a greater work of God than the sensitiveness of spiritual fitness and connections, like that of the mother in her Massachusetts home and her boy in the changing scenes of bivouac and battle. "With me," said Paul, "it is a very small thing that I should be judged of you, or of man's judgment." He was not independent. He acknowledged allegiance. He was willing to be judged. But the test by which he would stand was above his surroundings. The boy soldier was indifferent to any expressed opinion of those who could not understand him. Is this that which enables men to endure with calmness and gentleness sometimes the misconceptions of others, and even of Christian friends? Is it this which satisfies one to remain in silence because of the consciousness that the misconceptions are a "small thing" in comparison with the approval of one who understands the heart? Not pleasant indeed is it to be misunderstood, but that is nothing if there shall be no stain upon the purity of motive, no record of wavering in loyalty.

There are intermediate tests in life. One does not wait till he gets home. The influence is continuous. I recall another instance, somewhat different, but which illustrates the truth of which I am writing. A father and mother, Christian friends of mine, expressed to me their anxiety regarding the conduct of a son in a distant city from whom they must long be unavoidably separated. In the circumstances their fears were natural. I asked them how often he wrote home. "Once a fortnight to a day," was the answer. I asked if I might see some of his letters, and on their willing consent I read attentively quite a number of them. "You need have no fear," I told them. "A son who writes these full letters, and of such a tone, and so regularly, has not gone astray." I took pains a little later, through a friend of mine in that distant city, to make sure of the facts in the case, and my judgment was completely sustained. The young man had not in heart left his home. Years have gone, and both parents have passed away, but the son has, in Christian life, matured the promise which those letters breathed.

It may not be out of harmony with what I have said if I suggest a practical thought as to the unseen standard which all of us may well have in view. It came to me years ago in the incident of an hour. It was in the spring of an eventful year, and a river was to be forded, when the spring rains had raised the waters, broadened the stream, and made it a rushing torrent. The ford was diagonal and on either side it was deep water. Twelve horses were put to each of the guns. It seemed easy to ford the

river, but when, a little distance from the shore, one looked at the rushing, whirling waters, he was easily dazzled and bewildered. Horses drawing the heavy guns were misgued by the drivers and lost their footing. Some men were swept down the stream, although no lives were lost. I found my own horse swimming, but a touch of the bridle rein guided the strong animal back to the shore. Soon an officer of rank, noting the confusion and seeing its cause, in a ringing voice gave the order, "Men, keep your eyes fixed on that tree on the other shore!" The order was obeyed, and the column passed through without further trouble. If we look only to the restless affairs of life, we are bewildered. We need a permanent landmark to look to on the other shore. Beyond the flood is "the tree of life which is in the Paradise of God."

NOT A COMING BACK, BUT A GOING FORWARD.

BY REV. WILLIAM M. TAYLOR, D. D.

The resurrection of the Lord Jesus Christ from the dead was an absolutely new fact in the history of our race. There never had been anything like it before. Elijah, indeed, had restored to life the son of the widow of Zarephath, and Elisha had been the means of reanimating the child of the "great woman" of Shunem. Nay, Jesus Himself had wrought similar miracles in the cases of Jairus's daughter, the son of the widow of Nain, and Lazarus of Bethany. In all these instances, however, the reanimated persons had only been brought back to the same sort of life as that which they had been living before they died, and, after all, they died again. But, when Jesus rose, it was to a higher kind of human life even than that which had preceded His crucifixion, and He did not die again, for "being raised from the dead," He "dieth no more; death no more hath dominion over Him." He did not come back to His old life, but He went forward to a new and nobler life. This is very clearly implied in the words of Paul when he says "that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life"; for the very pith and pertinence of the comparison which he draws lies in the words which we have italicized.

But obvious as this distinction between Christ's resurrection and a mere restoration to life, it is by many entirely overlooked, and the result is that in reading the gospel narratives on the subject they are involved in perplexity and fail to receive the full revelation which the great event was designed to give to Christians in general. It may be well, therefore, to go with a little fullness into the matter.

As we study the records which tell us how the Lord "showed Himself alive after His passion," we are impressed with some things which at first seem formidable obstacles to our reception of the resurrection as a fact at all, but which when more profoundly considered give to that great event a large part of its significance. Thus His presence with His followers during the forty days before the ascension was not continuous. When Lazarus was raised from the dead, he resided as of old in Bethany. There was nothing in his later history different in kind from his former. He came back to his old home, his old occupations, his old relations. Those who visited Bethany might calculate on seeing him, and we know that many of the Jews actually did go to the village that they might behold "the man raised up by Christ." But it was not so with our Lord after His resurrection. He did not take up His residence in any one place. He did not become the permanent guest of any one of His disciples. There is no record even of any conference between Him and His mother. During the week that intervened between His appearance to His disciples on the evening of the resurrection, and that other when Thomas was for the first time present with the rest, it seems perfectly clear that no one of them had seen Him. Not as before He found teaching in the temple, or going to and fro among the cities of the land. Not as before did He visit the people in their homes, or sit down to eat with them. Neither did He identify Himself with any locality that they could go to and feel sure that they would find Him there, unless He had first made an appointment with them. When they saw Him it was because "He showed Himself" unto them; because "He appeared unto them"; because "He manifested Himself unto them"—a mode of speech which implies that their seeing Him was the result of a volition on His part as well as of a perception on theirs. Now all this, it must be confessed, is perplexing to the superficial reader, and many of the antagonists of the gospel have tried to make capital out of it, as if it proved that Christ had not really risen bodily from the dead at all. But these objections are all thinking of Christ's resurrection as if it had been a renewal of His old life, just as the resurrection of Lazarus was, and as if it was to be proved by the application of precisely the same tests as were available in the cases of the daughter of Jairus and the widow's son of Nain.

The solution of the whole difficulty lies in the fact that Jesus did not come back from the grave to a life precisely identical with that which ended with His crucifixion, but passed on through the grave to a higher human life, touching our earthly state at certain points, but yet so far transcending it as to be, in some of its characteristics, above our comprehension and beyond the reach of our observation. He had entered on that which, speaking of it from our present standpoint, we may call the future post-resurrection life, and so He did not resume His old intercourse with His followers and friends—did not because He could not, and could not, because of any imperfection in Himself, but because of the limitations within which they were circumscribed by the "bodies of humiliation" which they still inhabited.

The same principle holds in respect to the resurrection body of the Lord. There were many marks on that body of identity with that which had been crucified and buried. It had in hands and feet the prints of the nails and bore on the side the evidence of the spear-gash. The sepulcher in which it had been laid was found empty, but it had itself passed through a change similar,

in its results at least, to that which shall come upon those of the Christians who shall be alive at the second coming of the Lord. It was the same body, in that of humanity; but all these were so transformed and ennobled that it might be said also that it was changed in precisely the same sense as Paul has said "we shall all be changed." It was so allied to earth that He could eat of the broiled fish which His disciples gave Him; but, on the other hand, it was so different from an earthly body that He appeared and disappeared from view in a most mysterious manner—came into the midst of His disciples when the doors of the room in which they were assembled were securely fixed for fear of the Jews, vanished out of sight in a moment, and at the last ascended into heaven and was received by a cloud out of the sight of the spectators.

Now so long as we regard the resurrection of Christ as a mere resumption of life so long we shall continue to be perplexed and distressed by the apparent anomalies, and may perhaps be tempted to give up our faith in the event altogether. But the moment we get hold of the truth that the Lord in His emerging from the grave went forward to a higher life, and did not come back to his former life, all deep perplexity disappears. It may still be said by an objector, "If Jesus possessed His own body after His resurrection and could eat and be handled, He could not have been raised from the dead, for He would have been just as corporeal." But the answer, perfectly satisfactory to all who have grasped the truth on which throughout we have been insisting is that the very point of the revelation given us through the resurrection of our Lord lies in the combination of these two apparently inconsistent aspects of His now perfected humanity—the one giving us the assurance, so far as it could be given, "that nothing is lost in the passage through death; the other that the limitations which belong to earthly existence are not to be extended to" the post-resurrection life of the glorified Christ.

But, to mention only one point more, the distinction which we have been insisting on between a restoration to life and the resurrection of Christ throws some light upon the facts that the Lord was not always recognized at first by those to whom He appeared, and that He did not show Himself openly to all the people, but only, as Peter said in his address to Cornelius, "to witnesses chosen before of God." Mary did not at first know Him, as He stood beside her at the sepulcher, but supposed Him to be the gardener, the two disciples on the way to Emmaus did not recognize Him until He was in the act of blessing and breaking the bread; and when He appeared in the midst of His disciples Luke tells us that they were "terrified and affrighted and supposed that they had seen a spirit." Then to the great public of the nation He gave no glimpse of Himself at all. All, or almost all, who were honored with such a manifestation seem to be enumerated by Paul in his great resurrection chapter, and they were all with perhaps the exception of Paul himself already His friends and disciples. Now it must be confessed that at first sight this looks a little suspicious, but, when we take fully into consideration the forward movement made by Christ in His resurrection, the difficulty vanishes.

The spiritual body needs a spiritual eye for its perception; and it is worthy of notice that even in the case of His own friends the great majority of them needed to be led, as it were, out of the natural to the spiritual before He manifested Himself to them. This is evident in the interviews between Him and Mary and between Him and the two disciples on the way to Emmaus; while the fact that John, with his deep spiritual insight, was first to recognize Him at the lake of Galilee is an illustration of the same general law. We need not therefore be disturbed by the statement of Peter that "God raised Him up the third day, and gave Him to be made manifest, not to all the people, but unto witnesses that were chosen before of God," for that was the inevitable result of His rising to a new mode of human existence, since as Bishop Westcott, who has made the fullest and most profound study of this subject to be found in the English language, has said, "Our senses can grasp only that which is kindred to themselves."

If, then, the life of the risen Lord had been simply a renovation or a continuance of his former life, subject to the same conditions and necessarily despised to the same close, then the experience of unbelievers would have been sufficient to test the witness of believers and many of the antagonists of the gospel have tried to make capital out of it, as if it proved that Christ had not really risen bodily from the dead at all. But these objections are all thinking of Christ's resurrection as if it had been a renewal of His old life, just as the resurrection of Lazarus was, and as if it was to be proved by the application of precisely the same tests as were available in the cases of the daughter of Jairus and the widow's son of Nain.

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that they who seek to comprehend the distinction on which we have insisted, and all which that involves, will begin to enter upon a fuller experience of what the interest, who appear to regard free run on Sundays as the greatest boon of mortals. Dr. Taylor preached to the Princeton students last Sunday, and President Patton occupied the Tabernacle pulpit. It is safe to say that there was no letting down at either end of the line of the stanch orthodoxy to which Dr. Taylor's people are accustomed.

LETTER FROM NEW YORK.

The Modern Trend of Religious Thought was discussed before the Congregational Club by Rev. Drs. Huntington of Grace Church, New York, Crooks of Drew Seminary, Bishop of Trinity Reformed Church, Orange, and Professor Harris of Andover Seminary.

The first speaker did not see any clearly ascertainable "trend," but many existing equations, as the personal, denominational, national, etc. He saw a tendency toward a rehabilitation of the dogmatic principle. People are asking what to believe, and a definite answer thereto is dogma. The authority for it is the consensus of the best minds and hearts of all who profess and call themselves Christians.

Professor Crooks could not say just what "trend" is. But looking back over fifty years he saw a great advance. The old conflicts over many old theories—of Strauss, evolution, etc.—are dead, and we have no more to fear from "the higher criticism" than from them. The real conflict now is between sacerdotal, Evangelical and liberal Christianity. Over and above all calls for revision and dogma there is the deep sacred reverence for the Word of God, our safeguard for all time, and the coming century will be neither agnostic nor atheistic.

Dr. Bishop keenly dissected the German schools of thought, and viewed our own religious state of today under three depressing conditions: a relaxed public virtue, a relaxed religious fervor, and a relaxed grip on faith. The world wants a religion that is peaceful, but not stagnant; earnest, but not feverish; energetic, but not unstable. Many have lost sight of the bottom of all conviction. But the theology of the future will be the same old gospel—a Calvinism higher, more human, and at the same time more divine. It will be the truth spoken in love by the lips and life of the indwelling God among us.

Professor Harris stated the crucial question of the hour to be, Was Paul right in his conception of the person and work of Christ? Was Christ merely a teacher, master, friend, or was He the sacrifice, Redeemer, of the world? The professor held Him up emphatically as a divine mediator; the bringer into the world of a distinct type of virtue, which He exemplified in His life and death; setting up a new standard, capable of reproduction and self-perpetuating; turning the world's great mystery of pain into peace and blessing by the grand idea of Christianity—the obliteration of one's self for the good of others. Biblical criticism need not be feared; no probable theory of the composition of the Book can take away our Lord or His great love and sacrifice.

The summer begins to Europe has already begun, hurried up this year by the Congregational International Council. Not a few of the delegates mean to sandwich this between trips of more or less length in pursuit of health, pleasure or profit. A glance at the list of 100 names of our most widely known ministers, in last week's issue of the Congregationalist, gives one in advance something of the feeling of loneliness that is to come over the churches a few weeks hence.

Dr. Frank Russell of the Evangelical Alliance sailed last Saturday on the Gasconne with Mrs. Russell. Dr. Thurber of the American Church in Paris sailed on the same steamer, confident that the object of his visit to this country has been virtually attained. One of his special missions is to attend the ninth international conference of the Alliance in Florence, April 4-12. A considerable American delegation is expected there. Pres. L. C. Warner of our Congregational Club sails, April 4, with his wife and children, for a sojourn of several months in Italy and elsewhere on the continent. Dr. A. H. Bradford, besides taking part in the Council, has preaching engagements enough to make the trip hardly one of rest. He is to preach in the Oxford University course, now a prominent feature in university life. Then he is down for the anniversary sermon for the Clarendon Park Church at Leicester, and he is also to preach for Dr. Mackennal. Mrs. Meredith is already on the other side seeking health, and the doctor will soon follow.

The resignation of his pastorate of the Lee Avenue Church, Brooklyn, by Rev. H. A. Powell, D. D., was to most of his people and ministerial brethren here a sudden and painful surprise. His pastorate career of seven years with the Bushwick Reformed and eight years with the Lee Avenue people has been one of unusual success. He took each of those churches when financially much depressed, and brought both up to a condition of prosperity. The membership of the latter has almost doubled under his care, and his yearly income has grown from \$3,000 to \$11,000. Still more rapidly has he grown in the confidence and esteem of the ministerial brotherhood. Dr. Powell has suffered much for some years past from a throat affection which the regularly recurring pulpit services seriously aggravated. In the hope of relief from this he has decided to go into the practice of the law, for which he was early educated and admitted to the bar. He will carry with him the best wishes of hosts of friends.

The New York Sabbath Committee, Rev. Dr. W. W. Atterbury, secretary, has issued a careful report of its thirty-second and thirty-third years of work in behalf of proper Sabbath observance. Its efforts for the enforcement of existing laws and for the prevention of objectionable legislation opening the way to Sunday disturbance; in behalf of street-car employees, soldiers and sailors at military and naval ports, post office employees; also in opposition to public Sunday exhibitions, baseball games and Sunday railway traffic, under the wise co-operation of Protestants and Catholics alike, have met with cheering success. Not only is this true of New York, but of ten or a dozen other States concerning which the facts are given. Some persons to read the array of facts given as to the rapid progress in several European countries. The city and State owe more

than they will ever know to the quiet but effective watch of the committee over the schemes of legislators elected by liquor dealers, and of politicians working in their interest, who appear to regard free run on Sundays as the greatest boon of mortals.

Dr. Taylor preached to the Princeton students last Sunday, and President Patton occupied the Tabernacle pulpit. It is safe to say that there was no letting down at either end of the line of the stanch orthodoxy to which Dr. Taylor's people are accustomed.

AT THE WEST.

Sunday morning the Pilgrim (late the First) Church of Englewood, reopened and rededicated its renovated, enlarged and in every way greatly improved house of worship. The house has been refurnished, provided with a fine organ, beautiful glass put into the windows, and, best of all, the money for these improvements, seven or eight thousand dollars, has been secured. Rev. A. T. Smalley's ministry has opened most auspiciously. He has won the hearts of the people universally, and is rapidly consolidating the material of this flourishing suburb into a strong and aggressive church. The dedicatory sermon in the morning was by the writer; the sermon in the evening, thoughtful and eloquent, by Rev. Charles Henry Keays of Havenswood.

Tuesday evening the New England church installed Rev. J. G. Johnson, D. D., late of New London, as its pastor and teacher. His examination, though brief, was eminently satisfactory to the large council. The address to the people, as was fitting, was given by Dr. E. F. Goodwin, the patriarch pastor among us. It was wise, tender, loving and eloquent. It is hard to conceive of a better charge to a pastor than was given by Dr. Boardman of the seminary, or of a more touching and appropriate installing prayer than that offered by Dr. Savage. A unique address of welcome by Dr. M. W. Stryker of the Fourth Presbyterian Church, sparkling with wit, brilliant in diction and full of Christian sympathy, was styled A Neighborly Greeting. Such indeed it was! The right hand of fellowship was by the writer, who also was moderator of the council. Other parts were by Rev. C. F. Gates of Mardin and Rev. E. A. Adams. The place the new pastor has already secured in the affections of his people is a pledge of the success of his ministry.

Thursday evening the Auditorium was crowded, as Methodists only can crowd a building, in celebration of the hundredth anniversary of the death of John Wesley. The singing was such only a Methodist choir of 400 voices can furnish, and the addresses by President Rogers of the university at Evanston, on Wesley the Man, with reference also to his personal characteristics, by Dr. J. M. Buckley, on Wesley as a Reformer, with a review of his methods and the subject matter of his reforms, by Bishop W. H. Warren, who traced the growth of Methodism since Wesley's death, were entirely satisfactory to the vast audience which heard them. If Methodism makes as much progress the next century as in the last, a hundred years from now there will surely be no world to convert. One address which ought to have been delivered was conspicuous in its omission, viz., the influence which Methodism has had on other Evangelical denominations both in the doctrines they teach and in the methods they employ in teaching them. A careful survey of the facts might show that the greatest triumphs of Methodism have been won outside its own ranks.

The nomination of so many men for the office of mayor of Chicago is unfortunate. That the present incumbent would be re-elected if nominated, as he undoubtedly will be, is hardly probable. His administration has pleased few even of his own party. It has lacked backbone, the unflinching purpose of a man of strong principle to enforce the law at whatever cost. It has been an expensive administration, and for this reason unwelcome to taxpayers. Nor is there very much to show for the great sums of money which have been used. Ex-Mayor Harrison, for eight years at the head of the city, announces himself a candidate, and although both Harrison and Cregier are Democrats there is little love between them. It is thought that Harrison stands the best chance of an election even if he should fail to secure the party nomination, and that of the two he would make the better officer. Hempstead Washburn, son of a famous father, is a young man of ability and the Republican nominee. With his Catholic wife to help him he anticipates securing many Catholic votes. The platform of the party is all one could ask. Elmer Washburn is the nominee of the Citizens' party. To him as a man, a tried and tested officer, there can be no objection. The platform on which he stands is unexceptionable. There ought to be some way of uniting the Citizens' and the Republican party on one candidate. Then there would be at least a chance for success. As it now is, there is hardly a remote possibility that either of the two men who would govern the city creditably will be elected. With 25,000 children in the parochial schools, and the number increasing constantly, it would not be strange if the anti-Catholic element were to unite on Elmer Washburn and give him a surprisingly large support. The friends of the little red schoolhouse do not intend to give up its control.

The visit of Indian Commissioner Morgan has been an excuse for a great deal of abuse of the commissioner in the Democratic press, and severe criticism of his methods of conducting the Indian Bureau. When it is remembered that of \$570,000 appropriated for contract schools the coming year the Catholics receive \$363,000, it would seem as if it would be wisdom on the part of the latter to be silent. Although it is true they have more schools than all the other denominations put together, there is a reason for this not altogether creditable to the parties who are responsible for it. Evidently General Morgan's position that the Government should give all Indian children a secular education, and permit the denominations to establish as many schools as they please for missionary purposes, is the only proper position to take. The Government cannot teach religion, but it can teach the Indian the rudiments of

knowledge. It can fit him for the duties of secular life. It can teach him the value of citizenship in the Republic. It can teach him how to work. The brightest pupils in its schools can easily be found as fitted for the highest service as teachers, ministers and physicians among their people which their superior abilities warrant. But this higher education should for the most part be furnished in mission schools rather than in those which now exist at the expense of the Government on every reservation.

The Tribune did General Morgan the courtesy to print his address before the Congregational Club entire, and the Inter-Ocean of Sunday gave up nearly two columns of its space to the report of an interview with him, and to an editorial wholly in sympathy with his policy. If the present policy can continue ten or fifteen years longer, there will be no Indian question, and Buffalo Bills will find it difficult, even if the War Department be favorable, to secure wild Indians for their unseemly shows.

JOTTINGS FROM BALTIMORE.

Cardinal Gibbons of this city, as a man and as a prelate, is far in advance of his Church, and no people are more willing to acknowledge this fact than Baltimore Protestants, but his recent remarkable sermon on Civil and Religious Liberty, while voicing a tolerance and catholicity which one could wish were characteristic of all of the cardinals, nevertheless was so at variance with the facts of history that Rev. J. S. B. Hodges, rector of St. Paul's Church, felt it necessary to write a protest, which called forth from Professor Adams of Johns Hopkins the compliment, "It is a model of controversial discussion because of its spirit and method."

The cardinal claimed for the Roman Catholic Church the right to pose as "the zealous promoter of religious liberty," and thanked God that he lives in a land where liberty of conscience prevails and one can "worship God according to the dictates of a right conscience."

To this Rector Hodges replied: "It is a glorious thing to have so high an authority declaring himself so openly and so unreservedly on the side of liberty of worship and freedom of conscience. We honor him for his convictions, and still more do we honor him for frank and clear utterance of those convictions, but when he calls upon us to recognize that this has always been the attitude of that Church, we cannot but ask ourselves some questions, viz.: How can it be reconciled with the condemnation of freedom of conscience and liberty of worship by Pius IX in his encyclical of 1864, or with the seventy-ninth article of the syllabus of the same holy father, which condemns 'the liberty of worship' as tending to 'corruption of morals and the pest of indifference'?" Coupled with these questions are others referring to the bulls of earlier Popes, the whole array being simply unanswerable.

Boston has recently contributed to the enlightenment of our citizens on questions of municipal reform and individual betterment. Mr. Sylvester Baxter of the Herald spoke before the Taxpayers' Association, describing the model city government of Berlin, of which he has made careful study. Last week, under the auspices of the Charity Organization Society, there was a series of object lessons on social science given. Prof. Ira Remsen of Johns Hopkins University highly indorsed and explained the practical value of Mr. Edward Atkinson's waste-preventing Aladdin Oven. Mr. John Glenn described the home libraries which the Boston Charity Organization Society has found so well fitted to supplement its work among Boston's poor, and he advocated the inauguration of similar work in Baltimore.

The lectures on The Nature and Elements of Poetry, by Mr. R. O. Steadman, before the students of the university and a limited number of the many towns-people who clamored for admission, have been remarkable productions. He has not lost his old ideals; his feet have not been swept away by the flood of latter-day verifiers; he has nothing but faint praise for the greater part of recent poetry. Granting that it has beauty of form, it lacks, he says, the imaginative, passionate quality of the verse of the Georgian or Elizabethan periods. He conceded that the dramatic impulse of the literature of today is not to be found in poetry, but in prose fiction. The great modern novels he held to be more significant than much of our best poetry.

The life of the two Congregational churches of this city is vigorous and healthy. The parent church, Rev. E. A. Lawrence, pastor, is handsomely housed and thoroughly manned for work. The early prejudice against "the nigger church," as it was called, is gone, but there remains the problem of reaching those who are not by birth and inclination Congregationalists—the native stock. They tend toward Presbyterianism, and look with suspicion on the newcomers from the North.

In the Second Church the outlook is somewhat different. It started as a mission church in a new quarter of the city; its pastor, Rev. R. J. Thomson, is a young Englishman and a man of the people; its members come from all denominations.

Leaving Hall, the handsome Y. M. C. A. building given to the Johns Hopkins University by Mr. Eugene Levering, and opened early in the year, is filling a former void in the university life. At the last meeting of the board of trustees Mr. Levering made known his willingness to provide for a lectureship for a term of five years, the lectures to be academic discourses, not sermons, and devoted to the defense of the fundamental doctrine of Christianity, or the promotion of an interest in Biblical studies, and the promotion of Christian life by biographical, historical or ethical studies.

G. F. H.

THE CONGREGATIONALIST

BOSTON RECORDER

BOSTON THURSDAY 26 MARCH 1891

While we do not label this issue of the *Congregationalist* an Easter number, we send it forth with many and varied messages breathing the spirit of faith in the resurrection and of hope of immortality. Mrs. Margaret E. Sangster presents an exquisite picture of the Easter dawn. Dr. William M. Taylor writes that since he has got hold of the one truth emphasized in his article, the resurrection of Christ has meant more to him than ever before. We are sure it will bring a like experience to many readers. Dr. Herck's sermon beautifully shows how the glory of the resurrection illumines and exalts the life. Elizabeth Smart Phelps suggests in the title of her article, *Shut in and Set Free*, the thought which is cheerfully illustrated by the life to which she pays so tender a tribute. May Riley Smith sings a song of comfort for mourners, while a chorus of poets' voices is summoned out of the issues of the *Congregationalist* at Easter time in past years. Aunt Randy and the Resurrection, which appears on the sixth page, is a selection of great pathos and beauty. May they all help to strengthen faith in the apostolic declaration, "Now is Christ risen from the dead."

The observance of Passion Week is becoming more general every year. Not a few Congregational churches are holding services every day, and in most cases they take pains to interest the community in the special meetings by announcing them widely. Here in Boston there is to be on Good Friday a service at the Old South, in which the neighboring Episcopal and Baptist churches join. This centering of Christian thought upon the last and crucial days of the Saviour's life must make Him more real to His Church and draw all its branches closer to Him, their common head. Good it is, too, for every believer to follow Jesus closely in thought this week, as He passes from the acclamations of the multitude to His loneliness, His suffering and His final triumph. To dwell long and lovingly upon the sad, sweet story of that eventful week in Jerusalem prepares us to celebrate Easter Day intelligently and joyously.

One suggestion made by Dr. Storrs at the missionary meeting in Park Street Church last Thursday evening is especially pertinent at the present time. It was to the effect that the revival of the monthly concert for foreign missions would do more to rekindle missionary enthusiasm than any other thing. But it cannot be given the place it once held—that of the most interesting of all the gatherings—without a great deal of work. "We must make ourselves educators for foreign missions," said Dr. Storrs, "and not merely stimulators." The wealth of missionary literature must be brought into use, the wonderful achievements wrought in particular fields must be rehearsed, and the lives of the heroes who have given their lives for this purpose must be studied. Let the attention of the Church be fixed again as of old on the needs of the heathen world lost in sin, on the conquests already made under such leaders as Livingstone and Hannington and Mackay and Paton, and on the vast opportunities now presented for the first time in history, and the men and the money now so sorely needed will not long be withheld.

The broadening field of modern church activity is giving rise to a literature of its own. In proportion as new evangelistic agencies are employed and larger outlays of time and money are made a demand is created for information regarding the methods used and the results attained. Following the example of St. George's Church in New York and Berkeley Temple, Boston, the Fourth Church in Hartford, which with them deserves to rank among the few great city evangelistic enterprises of the country, has issued a handsome year-book packed full of facts and figures regarding its phenomenal work in the heart of the Connecticut capital. A glance over its 107 pages is the next best thing to a personal visit, if one would have passed before him the various lines of endeavor which are in constant operation. Certain unique features, such as open-air services, a Yoke Fellows' Band, a gospel wagon and systematic rescue work, are described in detail. Such a book as this becomes at once the common property of all the churches and ministers that are reaching out after wiser and more effective methods of winning men to Christ and the Church.

It is not very many years since Rev. Dr. Stephen H. Tyng, when rector of an Episcopal church in New York, was tried by Bishop Potter for preaching in a winter of another denomination. This winter Dr. Rainsford of St. George's has invited Dr. Lyman Abbott to preach in his church, and now gives further expression to his desire for Christian unity by preaching in Plymouth Church. He has also asked into his pulpit a number of other ministers who have never received orders in the Episcopal Church. Moreover, there are a considerable and increasing number of Episcopal clergymen who approve of these fraternal exchanges, and welcome the breaking down of the barriers which have separated them hitherto from brethren whose activities, consecration and divine call to the ministry they acknowledge and respect equally with those of ministers within their own denomination. These are signs that the essential unity of the Church may be more rapidly becoming an evident reality than has been supposed possible.

THE CLIMAX OF A LIFE.

We sometimes speak of a person as reaching in this or that experience the climax of life. Our meaning is that after that experience nothing more of equal importance and influence occurred during the life in question. As a great wave rolls along upon the sea's surface, swelling until it has attained its proudest height and then diminishing again as it passes from the field of vision, so the life under notice rose at the time specified to its supreme experience but then subsided and never attained another. It is not improper to speak of a human life reaching its climax in this sense.

But this is not what we mean at the present time. We have in mind that final expression of his spirit and purpose which he gives at the last who has lived a life of consistent, growing consecration and usefulness. It may be given in any one of a hundred forms. It may have nothing

conspicuous about it, and may not even impress the neighbors when they hear of it. But God sees it to be the ripe fruit which He has desired to see that life produce. It is the climax of that life because it is the last expression of simple, faithful, consistent, ever-growing piety.

No climax is necessarily striking, and certainly this sort of a climax is likely to be quite the reverse. But it is no upon the account to be depreciated. In the case of Jesus, it was indeed striking, for it was the ascension. But in our own cases, and those of our neighbors and friends, it is hardly likely to be. It may prove to be only a sentence, a hand-clasp, or even a look. But when years of sweet and holy living lie behind it, when some unostentatious, but fruitful, career of self-sacrifice, of dutiful and prayerful service, of tender and sheltering love, comes thus to its happy close, the memories of these things render it a climax indeed, most solemn and impressive.

Our dead do not ascend visibly out of our sight into the heavens. But when the pathway of their earthly feet has ever, and by their own choice, led upward steadily, when the end-to-us—has come, and the climax—to our thought—has been reached and passed, how can we doubt that their course still lies upward, and that the spiritual guardianship and assistance which they prayed while here, and to which we granted them as they are to us, but from unseen helpers, now are rendered them visibly, if necessary? The climax of a life may be said to be the moment of its passage from earthly to unearthly scenes. Blessed are they who truly have lived "as seeing Him who is invisible"; who have grown upward all toward God as plants grow upward toward the sun; so that when this climax of the earthly life has come we lay them away with rejoicing, knowing that the process of spiritual growth so long continued, so carefully nurtured, and so rich in the temper of heaven, in the nature of things cannot cease. All the precious promises come cheerfully to mind, and we rest in the safe assurance "that He which began a good work in you will perfect it until the day of Christ Jesus."

THE BOSTON CHURCHES AND FOREIGN MISSIONS.

No such gathering as that held in Park Street Church last week on Wednesday and Thursday has been seen in this city for many years. While the May Anniversary continued the American Board had a prominent place in them. Its seventy-fifth Anniversary, held here in 1885, summoned its constituents from all parts of the land; but this latest Conference, called by pastors of the vicinage, was mostly made up of friends of missions in and around Boston. Any one acquainted with the churches could see that it was a representative gathering. A large proportion of those present were men, many of them prominent in church and business life. This meeting cannot have failed to stir effectively the missionary spirit of the Congregational churches of which Boston is the local center.

That such a rekindling has long been needed there can be no question. Boston has been the cradle and the home of foreign missions. No other city has witnessed such scenes of missionary consecration and enthusiasm. From no other port have gone forth so many messengers of the gospel to nations that sit in darkness. No other center of Congregationalism has exerted so great an influence in kindling and spreading among all our churches a zeal for the conversion of the world to Christ as this, the home of the American Board at its beginning. It is, in an important sense, the source from which are sent forth to Congregational churches the information and inspiration for the accomplishment of the highest mission which the Lord has given to His Church.

Yet while all heathen nations have been opening their eyes to receive the gospel with such swiftness and completeness as to be the wonder of this century, and while the wealth of Boston has largely increased, its contributions to the Board have fallen off since 1873 at least eighteen per cent. Indeed, in the year last named the total amount received from the churches of Boston was \$61,969.45, while in 1890 it was only \$32,211.46, the smallest sum, by several thousand dollars, for the past eighteen years. But comparing the five years from 1886 to 1890 with the five years from 1880 to 1885, we find that during the former period the Board received from these churches \$243,134.33, and during the latter \$190,702.46. These figures include legacies and the contributions of the Woman's Board.

The fact that during all this time no such conference has been called as that held last week is evidence that zeal for foreign missions has long been smoldering, while never was there fuel so abundant and breath of the Spirit so forceful to kindle it into flame. In other sections of the country such meetings have been frequent and successful. But those most interested have shrunk from making the attempt in Boston.

The causes of this relative decline of interest in foreign missions throughout the whole country were stated and discussed with masterly skill and impressive force last Thursday night by the prince of American orators. Dr. Storrs describes his presidency of the Board as a parenthesis between two sentences, in the hope that the one yet to come may be as long and glorious as the one which is past. To us it seems rather like a bridge between two periods, stretching across a chasm and current whose depth and drift we do not care to measure if only the massive strength that arches them shall carry this time-honored institution safely beyond to new and growing fields on solid ground.

The secularizing of the Christian mind of the country through swift increase of wealth and growing ambition to secure it, through more brilliant and complex life, through business enterprises, intensified interest in political and social questions, and through the vast abundance of entertaining, educating literature, quickening all classes with the peculiar spirit of the times; the immensely increasing demands on the sympathies of Christian people through the amazing development of our own country, the great influx of immigration and the rapid growth of our cities; and the sacrifice of intensity of interest in particular missions and individual laborers through the vast widening of the field and the multiplication of missionaries—these causes Dr. Storrs made to stand forth so impressively that no attentive listener could have failed to gain a new and more comprehensive grasp of the present situation.

But the special causes why the relative

decline of zeal for foreign missions is shown in the greater decrease of contributions to the Board from the churches of this vicinity as compared with other parts of the country were only briefly and lightly touched. The preliminary circular of the committee which made the arrangements for the meetings wisely intimated that they were not intended to discuss questions which have been so prominent in recent anniversary assemblies of the Board, but that their purpose was simply and only to arouse the churches to their present opportunity and to the pressing needs of the mission fields. Perhaps it must be admitted that the ability of the Congregational churches of the city to give has lessened, or that local enterprises dependent on them are absorbing their gifts to a greater extent than formerly. At any rate it was impossible to keep out of consciousness the fact of this decrease, and that one reason for it is that men and women have not been sent who wanted to go as missionaries, and who were believed to have suitable qualifications for the work by a large proportion of those whose gifts and interest have been greatest in the cause of missions.

There is therefore ground for great encouragement in the fact that the meetings of last week were so thoroughly successful. Men spoke on the same platform representing all shades of opinion in the constituency of the Board; and the large audiences were made up of representatives of all the churches, who forgot their differences as they faced the great needs of the work we are all pledged to love as the supreme work of the Church, and who were brought into closer contact with one another by teachers from college and seminary, by secretaries and missionaries, and by the honored and beloved president of the Board. There can be but one answer to the question whether or not this work at this great crisis shall be weakened and cut short through lack of money, in Japan and China and Turkey and India and Africa, now when its promise is greatest and the fruits of past sacrifices are ready for the harvest of the century.

These meetings are a cheering indication that the action of the Board last October at Minneapolis is cordially accepted by the churches of Boston and vicinity, with growing confidence that in their decision of future test cases which may arise the officers and Prudential Committee will be not only obedient to its instructions, but in perfect sympathy with its spirit. The experiences of recent years have been made by these meetings even less likely to be repeated. If obstacles still exist to the unity and impetus of the churches in this their great work, these obstacles cannot but be swept away or borne along by the mighty current of feeling and purpose intensified by the present call—the greatest in the history of missions—to harvest the field which is the world. The work is too vast, its demands too pressing, to be now even temporarily set aside by any questions engaging the attention of the churches which are not of supreme moment. We regard these meetings as a sign that the time has already come when the Congregational churches of the United States can unite in earnest prayer, concerted effort and far more generous giving than ever before to carry the gospel of Christ into all the world.

THE SPIRIT GUIDING THE CHURCH.

That differences of opinion will arise in every local church is to be expected. The greatest liability to division comes where men and women are called to settle practical matters most closely connected with moral and spiritual life. The selection of a lot on which to build a church, the choice of officers, the adoption of a creed, the decisions on rules to govern church administration—these and a multitude of other questions often develop conscientious differences where some must yield, and where yielding seems to involve the surrender of principle. The mingling of young and old in the same church increases the difficulties. The elders are made to time-honored customs, which easily come to be regarded as having divine sanction. The younger brethren have the confidence of inexperience, which leads them to look on their proposed changes as the divinely approved opportunities of Christian growth of the church. For either to give way seems like abandoning convictions. What is to be done?

The only ground of unity is confidence that the Holy Spirit dwells in and guides the whole Church. Its early history was wonderfully marked by such confidence. The early Christians were constantly called on to give up cherished views and customs which had the prestige of many generations. They had to abandon the worship in the temple and the sacrifices; to exchange the seventh for the first day as their holy day; to put new meanings into their festivals; and to adopt new rules of government. They had sharp contentions, and the churches held together and grew only by the manifest guidance of the Holy Spirit. When Peter came up from Joppa, where he had baptized the Gentile family of Cornelius, the believers at Jerusalem contended against him sharply, but they promptly gave up their contention when they found that the Gentiles had received the gift of the Holy Spirit. There was much disputing in the great council which was later held at Jerusalem concerning the admission of Gentile converts to the Church without requiring their submission to Jewish institutions. The final agreement was a notable triumph of the guidance of the Holy Spirit. The same power is plainly the secret of the success of the early Church.

Does the Holy Spirit as truly guide the churches today? Beyond question He does. "By one Spirit are we all baptized into one body." The Church is the temple of God because the Spirit of God dwells in it [1 Cor. 3: 16]. He bestows gifts necessary to the government of the church [1 Cor. 12: 4-11], guides the choice of officers [1 Cor. 12: 28-30], and directs its management [Acts 15: 28].

How can His guidance be known and adopted? When differences arise let there be free and fair discussion in which all the members shall have opportunity to express their views. Let no one be alarmed if these views are presented both with warmth and persistence. But let not the spirit of utterance of prayer be absent from this discussion, and when all desire to speak have had reasonable opportunity to do so, let united and earnest petition be made for the guidance of the Holy Spirit in the matter which is being considered. Then let the vote of the church be taken and the will of the majority be accepted. This is acting with faith and wisdom. It is showing to

the world that we believe in the guidance of the Spirit, and the results which will follow will make that guidance manifest. If these simple and Biblical directions were followed, many a church which is in danger of becoming a scandal in its community would maintain its consistency and win honor from those without. Many bitter controversies would be avoided, and many would be brought to Christ who are now kept away from Him. Brethren, yield your preferences to the will of the Spirit of God, and be sure that in following His guidance you will find peace and prosperity for the church and for your own souls.

THE PASTOR'S OUTSIDE WORK.

The demands made on many ministers for work outside of their own churches are exacting. Often they accept these calls under protest, and sometimes decline them on the ground that their own parishes demand all their time. Sometimes also a church finds fault with its pastor for doing so much outside work, and so makes his public services the more burdensome. The minister who is in the prime of his strength, and located at an important center of influence, especially if he has unusual popular gifts, often finds it difficult to set limits to the work he shall undertake beyond his parish, and to select from the varied opportunities offered to him.

There are, however, some principles which are always safe guides. One question which perplexes the minister is, how far may he wisely give his time to secular lectures, to writing for the periodical press, to service on school boards, to literary clubs and to similar engagements? Here the plain principle is that whatever, on the whole, makes one's ministry in his own pastorate more effective he may accept without hesitation. What seems likely to interfere with his best service to his own people, he ought promptly to decline. All pure streams which flow into the reservoir from which he draws the water of life for his people should be kept open. All outlets which drain it away from them should be kept closed.

With respect to service of entirely religious character the question is more difficult. Seasons of special religious interest in neighboring churches and conferences, councils, conventions and clubs, anniversary addresses at schools, colleges and conventions, annual and occasional meetings of our benevolent societies, call for a great deal of public speaking; while the administration of the affairs of these societies and of other religious organizations makes large demands on the time of those pastors who have the largest responsibilities in their own fields. A kind of unwritten law in the Presbyterian Church is often quoted, that a pastor belongs first to his entire Church of Christ, next to his own presbytery, and then to his own church. It would easily be possible for a pastor so to misapply this rule as to injure the whole church by neglecting his own charge. This, no doubt, is sometimes done till a long-suffering people sorrowfully call a council to recognize the fact that the bonds of interest and affection between themselves and their minister have been for some time severed.

But it must not be forgotten that the local church is bound up with the larger body. The indifference of a pastor to the common interests of the churches would soon prove itself to be an element of weakness in his own field. The work of missions at home and abroad, Christian education of youth, the progress of moral reforms and the administration of religious affairs in the community, the State and the nation, make large demands on the time and strength of ministers. No church can honorably maintain a pastor to serve itself only. Through him the church serves the world. The question for him to settle, amid the multitude of calls that press on him, is how he best can serve the whole church, and so best represent his own people, to whose service he is pledged. It is true of churches with reference to their ministers as it is with reference to their money, "There is that withholdeth, and it tendeth to poverty." The generous church will hold up its pastor's hands by prayer and sympathy in the work he does for the kingdom of God beyond it; and he will joyfully remember, wherever he labors, that he works as the representative of his own people, that his first duty is to them, and that their united purpose is to save the world.

IN BRIEF.
We call attention to a slight change in the prize offer found under "This and That" on page six.
The careless conduct of a man in a hotel office, "Where has the time gone to anyway?" received this unexpected and startling answer from a small messenger boy standing by, "Into eternity." A sermon condensed into two words.
A New Jersey pastor from time to time mentions in the printed leaflet distributed every Sunday half a dozen books, standard or recent, which he considers helpful to the Sunday school teachers or the young people in his congregation. An easy and sensible way of dropping good seed.
It has been said that there is enough of the true cross extant to build a ship-of-the-line, and there is now another opportunity to multiply holy relics by the exhibition of the coat of Joseph, the husband of Mary, at Treves, in Prussia. The garment has been pronounced genuine by some who claim to be learned experts.

The new telephone line between London and Paris is another illustration of the closer fellowship of nations. Last week, on Tuesday, the line was opened with a conversation between M. Roche, the French Minister of Industry, and Postmaster-General Raikes of Great Britain. Growing familiarity between nations steadily lessens the likelihood of wars between them.

A remarkable illustration of "the ruling passion past in death" was given at the final scene in the life of Dr. Windhorst, leader of the German Clerical party. Though he had been for some time unable to speak only in whispers, just before he died his voice suddenly grew strong, and he delivered an impassioned address in favor of the abolition of the laws against expelling the Jesuits from the empire.

In a recent sermon on The Good Shepherd, Mr. Moody said he had learned from an Eastern shepherd that though sheep in that country will ordinarily run away at the voice of the stranger, a sick sheep will sometimes come at his call. This explains, Mr. Moody thinks, why so many people in Boston run after divers and strange teachings. They are in a disordered moral condition.

The exclusive right to use for one year a Chinese idol was sold at auction in New York a few days ago, and the highest bidder secured it at \$4,000. Few Christians give as much as that who have the privilege of worshipping the God of all peoples forever. But those who have no money can have at their command His attention and tender regard as completely as the richest. The right to worship the Lord of lords is not for sale.

Friends of the American Home Missionary Society will not forget that its financial year closes on March 31. The books will be kept open through the week ending April 4, by which time, at latest, all offerings intended to be reckoned in the sixtieth year's receipts should be in the treasurer's hands. Thousands of dollars are still needed to meet the notes in bank, but no more than the friends can furnish if they think the object worth their best efforts, as surely is.

Calvinism can hardly be a defunct affair when a Connecticut Ministerial Association thinks it worth the while to devote an entire meeting to that exclusive subject which they considered under numerous heads. By the time they had discussed the relation of Calvinism to education and civil government, its effect upon the common people, and had touched in passing upon the doctrine of election as the only ground of encouragement to preach to others, they must have been pretty well fortified in the faith of the fathers.

It is said to have happened in one of the good old covenanted churches in New York State. He was a young man and candidly frank at that, but in the midst of his sermon he paused, fixed his eyes on the reigning belle of the town and said: "I regret to state that I am an exceedingly nervous man, and am annoyed by a young lady in the congregation who has been endeavoring to flirt with me this morning. I have neither the time nor inclination to return the compliment at this time, but may do so later on." He got his call.

"Foreign Missionary Sunday" last Lord's Day, like the "Home Missionary Sunday" a few weeks ago, proved to be rainy in this section of the country, and the collection, therefore, was smaller on that account. So far as reports have come into this office we judge that the request for a special contribution was not very extensively complied with, yet there were several generous responses, the Second Church in Dorchester, for instance, coming to the front with an offering of \$462. We shall hope to record a number of gifts of similar proportions.

The good old New England custom of opening the annual town meeting with prayer is honored less in the observance than in the breach today, but the practice prevails to some extent yet, we are glad to say. The town of Greenwich among the Hampshire hills in this State, for instance, has never failed in the last fifty-five years to call the venerated village pastor, Rev. E. P. Blodgett, to this service. The reverent hush which accompanies it is always impressive, and the business of the day proceeds the more smoothly because of it. Municipal politics might not be harmed by the introduction of such a factor.

Cable accounts from England read strangely, describing a plea before the British courts that a husband is the owner of his wife, and has a right to imprison her in his own house. A Mrs. Jackson, possessed of considerable property in her own right, having refused to live with her husband, was seized by him and his friends as she was leaving church, and forcibly confined in his house, presumably that he might control her money. It is something of a relief to note that by reversal of the decree of a lower court the wife has been released and allowed to choose her own residence. But the days of such barbarism ought to be long past in civilized nations.

Dr. Storrs, in his Boston address, spoke of the necessity of maintaining at whatever cost home as well as foreign missions. He declared that the two were interlocked, and insisted that the thirty missionaries maintained by the American Home Missionary Society among the people speaking a foreign language in our land were really foreign missionaries. Instead of thirty he should have said 117. This is the number reported by the A. H. M. S. last year. This year the number will be still larger. The Massachusetts Home Missionary Society employed this year twenty-nine missionaries among the French, Swedes, Norwegians, Finns, Germans and Italians.

The Friday morning prayer meeting at the rooms of the Woman's Board in the Congregational House, March 27, will be one of unusual interest in commemoration of Good Friday and the special day of prayer for all the Christian churches, as observed by the W. B. M. A large attendance is hoped for.

The special Lenten Sunday evening services at the Old South Church which came to a close last Sunday have been a decided success, the large auditorium being filled with an appreciative company of worshippers. Rev. G. A. Gordon has taken for the theme of each of his discourses a Biblical character, and the beautiful music rendered by a double quartette has harmonized with the facts treated. Last Sunday night Mr. Gordon considered David the Psalmist, and the musical selections were from Mendelssohn's rendering of the Forty-second Psalm. It has been proved that a Sunday evening service like this on the Back Bay, with all the seats free, can be made both popular and profitable.

News from the Churches.

BOSTON AND VICINITY.

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Two of the local churches had the privilege of listening to college presidents last Sunday. Dr. Dwight of Yale preached at Sunday Church morning and evening, and Dr. Carter of Williams was heard at the Walnut Avenue Church in Roxbury. Dr. Plumb presenting to the Williams students the reasons for entering the ministry.

The Essex Congregational Church held its meeting last Monday evening at the Tabernacle Chapel, Salem, and discussed the topic, The Second Sunday Service: Its Desirability and Its Nature. Rev. J. C. Alvord of Hamilton and Luther S. Herrick, Esq., of Beverly spoke respectively of The Minister's and the Parishioner's Opinion.

Union meetings have been held by the Congregational, Methodist and Baptist churches the past two weeks in Amesbury. The preaching by Rev. Roland D. Grant of South Boston has been powerful and heart searching. Many conversions have resulted, and many more are seeking to be Christians.

The sixth of the series of fellowship meetings of the churches in Roxford, Danvers, Lynnfield, Middleton, Peabody and Topsfield was held at the South Church, Salem, March 17. The subjects, The Well-Armed Christian, The Christian Life, A Warfare with What Today? called out many suggestive and valuable thoughts from the various pastors and laymen present.

Rev. E. O. Dyer of South Andover, as prepared an interesting and instructive lecture on the Modern Jews which is especially pertinent to the present agitation in regard to the race. He delivered it last week in the Essex Institute Course in Salem. He has recently received a handsome gold watch

and chain from friends in the South Braintree church and society.

The North Bristol Congregational Club held its meeting last Monday evening at the Broadway Church, Taunton. Rev. A. E. Dunning gave the address of the evening on the Religious Newspaper, which was generally discussed. The attendance was good, the Club numbering about seventy-five.

Mission Sunday was almost universally observed by the churches in Worcester. Dr. A. McCullagh preached an eloquent sermon at the Plymouth Church, and \$221 were raised. Rev. Albert Bryant spoke of personal observations in the Turkish Empire at the Belmont. Rev. I. J. Lansing was taken ill at the close of his morning sermon at the Salem Street Church. Dr. Daniel Merriman of the Central is in Florida with his family. Dr. J. W. Strong, president of Carleton College, preached last Sunday morning at the Old South, and the scores of converts, the largest since the war, was successfully rendered for the first time in the city at the Pilgrim Church in the evening.

MAINE.

The Maine Missionary Society has received a legacy of \$1,000 from the estate of Miss M. J. L. Fogg of Biddeford.—The Perry church is to replace its burned edifice.—Extensive repairs are to be made on the Camden church. Rev. L. D. Evans was raised. Rev. P. B. Thayer, for more than forty years pastor at Garland, has just received his thirty-third consecutive annual visit from his appreciative people bearing gifts in their hands.—Rev. J. T. Hawes, for twenty-six years pastor at Litchfield, was ordained to the ministry in 1828. He is now holding a series of special meetings assisted by Missionary S. D. Towne.

The Second Parish Church, Portland, Dr. J. O. Merrill, pastor, has named a Woman's Foreign Missionary Auxiliary. The other churches are to do the same. The work hitherto has been confined to a union auxiliary which will continue to exist, the work in the individual churches being additional. Dr. W. A. Sinclair of Howard University, Washington, D. C., made a notable address recently at the Hammond Street Church, Bangor. At the recent semi-annual addresses of the Seminary Rhetorical Society addressed were by Messrs. Arthur B. Fatten, Francis A. Poole, Andrew W. Ogilvie, members of the junior and middle classes.

NEW HAMPSHIRE.

Rev. H. M. Holmes of Eyo has been preaching several sermons which have been illustrated by original colored crayon drawings, that on the Twenty-third Psalm being especially impressive.—Rev. W. P. Clancy is giving a course of stereopticon lectures on Pilgrim's Progress, at Epping, which are listened to by large audiences. The recent offering for home missions, the largest ever taken by the church, was secured by the distribution among families of 150 envelopes obtained for the purpose from headquarters in New York, accompanied by a pastoral letter.

VERMONT.

The Newport church has adopted the Laudes Domini. The Bible Society agent, Rev. L. H. Elliott, preached there on a recent Sunday and secured a collection of \$55.

Rev. E. E. Aiken, missionary of the American Board in China, addressed a large and sympathetic audience at Woodstock recently in behalf of sufferers by the flood in China, and a liberal contribution was taken for them. The Christian Endeavor Society has undertaken to sustain a girl at school in Turkey.—Rev. G. H. Guterson of India spoke effectively on foreign missions at Springfield, March 15.—The church at Saxton's River, Rev. G. F. Chapin, pastor, is enjoying a quiet work of grace, and several young people have expressed a purpose to live a Christian life.

Sec. E. K. Alden occupied the pulpit of the North Church, Rutland, last Sunday. The morning sermon was listened to with marked attention by a large congregation.

RHODE ISLAND.

A Grand Army service was held in the Park Place Church, Pawtucket, on Tuesday evening of last week, in memory of the deceased members of the post. Chaplain J. J. Woolley, pastor of the church, Governor Davis and President Andrews of Brown University took part in the services. The Central Church, Providence, held a meeting, last week, to consider the plans for the new building to be erected on Angell Street at an estimated cost of about \$150,000. The movement is to be pushed vigorously, and several unusually large contributions are already assured. Rev. J. H. Lary of the Free Church has been nominated again by the Prohibition party as their candidate for Governor.

CONNECTICUT.

The Hartford churches are discarding the custom of the auctioneering and the public sale of pews. The Fourth Church successfully inaugurated the voluntary subscription plan of raising all expenses two years ago. This year the South and Asylum Hill churches have privately disposed of sittings to subscribers. The Center Church has a proposition before it to try the freest system, which is hardly yet prepared to adopt. The tendency in all these churches, however, is plainly in that direction.

The Connecticut Congregational Club held its annual meeting, March 17, at Hartford Theological Seminary. Dr. Walker reported that \$360 had been raised by the Club for the Leyden memorial, and it was voted to make the contribution an even \$400. The address was made by Rev. E. F. Atwood of Bloomfield on The Influence of Connecticut on the Education of the Nation. The Club numbers 132. Mr. W. M. F. Rounds deeply interested the students of the seminary, March 18, with an account of the Christian reformatory movement at Canaan, N. Y., established for the training of delinquent boys, and the preparation of trained Christian men to work in all kinds of public institutions.

Foreign missionary interest was quickened in the Norwich churches, March 17, by the various services held during the day, and the large union meeting at the Broadway Church, Dr. Lowellyn Pratt, pastor, in the evening. Sec. C. H. Daniels presented the grand opportunity, and Dr. Judson Smith said that it was characteristic of Christianity to attempt the impossible and gloriously to achieve it. Rev. Robert Chambers of Turkey and Rev. J. E. Tracy of India also took part in the exercises.

Rev. Messrs. Chambers and Tracy were at Jewett City the following day, and meetings were held afternoon and evening. Mr. Tracy gave added interest to his address by the use of the stereopticon. Similar meetings were also held at Ledyard and Griswold during the week.—A new organ has been placed in the Seymour church. Rev. T. E. Davies closes his pastorate at the end of the month.

Dr. A. W. Hazen completed his twenty-second year as pastor of the First Church, Middletown, March 9.—The Ladies' Committee of the Connecticut Congregational Club for the examination of Sunday school books examined 110 last year, only sixty of which were approved.

The union evangelistic meetings at the Church of the Redeemer in New Haven have been well sustained, and a number of conversions are reported. This week the

meetings are being held in the Humphrey Street Church.

Beside the pastorate mentioned in the obituary notice of Rev. Paul Couch last week, he was for five years pastor of the church in Bethlehem, beginning work there in 1829 where he endeavored himself to all, and is still remembered by the older persons for his earnestness and devotion.

The Olivet Church, Bridgeport, Rev. E. K. Holden, pastor, has undertaken to raise \$30,000 for its new edifice, beginning with three subscriptions of \$1,000 each from Mrs. F. W. Parrott, Rev. B. B. Boardley and Stephen Nichols.

MIDDLE STATES.

The new church in Washington Mills, Rev. J. F. Whitfield, pastor, dedicated a house of worship, March 11, which cost with furnishings \$3,000, upon which there is but a small indebtedness. Dr. M. E. Dunham of Ulia preached, and Secretary Curtis offered the prayer.—Rev. J. S. Ellsworth, pastor at Newark Valley, is an expert musician, and at the request of the Catholic choir he has been drilling it for some months on the same evening with his own. He has recently been visited upon by a large delegation from the Catholic church and presented with an elegant plain lamp. Mr. and Mrs. Ellsworth sailed, March 21, for a tour abroad, which will include Egypt and Palestine.

THE SOUTH.

Rev. E. P. Hammond began a series of meetings at the Tabernacle Church, Washington, D. C., March 8, in which the churches in the vicinity united. There have been over eighty conversions, and more than 150 churches have signed the covenant cards. The large audience room has been filled every evening. With the exception of four days' work by Mr. Moody, no general work of this sort has been undertaken since Mr. Hammond was in the city for twelve weeks sixteen years ago.

The new organization at Lexington, Ky., is the outcome of A. M. A. work, and occupies a large, hopeful field. Among its twenty-one members are principals of the ward schools, two physicians and six teachers. The acting pastor, Rev. Byron Gunner, has been doing excellent work. The recognition sermon was by Rev. D. W. Shaw of Cleveland, O., and Rev. S. P. Dunlap of Springfield was moderator of the council.

The Mountain Missionary is the name of a monthly paper edited by Rev. L. E. Tupper in the interests of the A. M. A. in Kentucky. Mr. Tupper is pastor of the church and principal of the academy at Williamsburg, and the mechanical work on the periodical is done by one of the students.

The Home.

IF CHRIST WERE DEAD.

BY MAY KILBY SMITH.

So sad-faced mourners, who each day are wending
Through churchyard paths of cypress and yew,
Leave for today the low graves you are tending,
And lift your eyes to God's eternal blue!

It is no time for bitterness or sadness;
Twine Easter lilies, not pale asphodels;
Let your souls thrill to the carols of gladness,
And answer the sweet chime of Easter bells.

If Christ were still within the grave's low prison,
A captive of the enemy we dread;
If from that mouldering coil he had not risen,
Who then could chase the gloomy tears you shed?

Poor hearts! The butterfly with pinions golden
Spurns the gray cell that erst its freedom
barred;
And the freed soul with wings no longer holden
Smiles back on life as on a broken shard.

If Christ were dead there would be need to sorrow,
But He has risen and vanquished death for aye;
Hush then your sighs, if only till the morn,
At Easter give your grief a holiday.

There is a fine, yet palpable, distinction
between housekeeping and home-making.
The one brings up visions of immaculate-
ness; of rigid order; of a never-to-be-
catching-napping readiness for any event;
of a machine-going place in which to eat
and sleep. The other recalls invisible
cords which bind all hearts together in
closest love and sympathy; a place of
shelter from every storm of hardship;
of comfort in every sorrow. There is a
power in being a home-maker that makes
daughters want to learn mother's secret;
that causes sons to turn away from frivolous
games and search for other daughters
with the same secret; that saves many a
child from wandering in forbidden paths
of sin; a power that mothers would bend
every energy to obtain if they half appreciated
its value.

The spirit of helpfulness which prompted
the Bishop of Dakota to set in motion a
meeting house on wheels, and which also
finds another illustration in the realm of
domestic affairs, Miss Emily Huntington
of New York, realizing that classes of
persons like poor whites at the South,
Indians, colored people and heathen have
no conception of the ways of Christian
households, is endeavoring to supplement
this lack by means of a "Housekeeping
Lesson Trunk." This consists of a locked
box filled with utensils for setting a
simple table, and light enough to be easily
transported. It is carried home from
school or mission by the children and the
teacher follows with articles of food.
She then unlocks the trunk, sets the table,
sees that the children are decent for the
meal, asks the blessing and presides, and
at the close superintends the washing of
the dishes. Thus ideas of neatness, order
and a recognition of God and His bounty
are imparted far more forcibly than by
abstract teaching.

"I must have something new for
Easter." This fragment of conversation
was overheard as we pushed our way
through a crowd of shoppers. Every-
where were eager purchasers of new
gloves, new dresses, new hats, new bon-
nets, new garments of every sort. Whence
arises this universal desire to signalize
Easter Sunday by new apparel? Does it
not have its root in the idea of trying to
express the joyousness of the day in every
possible form? Many of us, alas, go no
deeper in our thought than the outward
adornment, but the putting on of these
fresh garments symbolizes a deep spiritual
truth. It is a day for robing the soul
afresh; for laying aside the spirit of heaviness
for the garments of praise; for cloth-
ing ourselves with the robe of Christ's
righteousness; for girding on anew the
whole armor of God, which is our outfit
for service. Thus arrayed inwardly, made
beautiful with holier thoughts and nobler
purposes, we shall be fittingly clad to
enter the Lord's house, whatever the
outward garb may be. We shall then be
attractive in the eyes of the King, whose
favor chiefly we should desire.

MOTHER'S ROOM AT THE HOME.

BY GRACE BLANCHARD.

"That is a picture of my granddaughter,
my dears, taken in the dress in which
she was presented at court."

The speaker was a woman to whom the
Associated Charities had just sent coal
and wood. She sat in a fireless room
rouged and begrimed, with open-work
sleeves to her dress, half revealing the
arms that now at eighty showed they had
been beautifully formed.

"But, Mrs. Farmer," remonstrated Lou-
ise Davis, parish visitor with me, "are
you not afraid of pneumonia with such
slight covering?"

"I have always been accustomed to
having my arms exposed," was the ma-
jestic answer. "Lafayette noticed how
white they were when the young girls
greeted him on his last visit to America."

"Let me send you a little shawl, at
least," urged Louise, "that you can throw
over you."

"Thank you. My daughter writes they
are wearing little wraps in Paris. My
daughter will doubtless bring me one
when she comes over."

"You are expecting her?"

"By any steamer?"

"Has she been home often?"

"Not since she was married."

"How long ago was she married?"

"Twenty-eight years. She has been so
much in society that she has not had time
to return, but she writes me beautiful
letters," went on the pathetic, artificial
doting before us, trying to conceal her
outraged motherhood.

But though her eyes looked as if their
last tear had been shed, their last suppli-
cating look uplifted, the tears were on
Louise's lashes. On the way to Mrs.
Farmer's she and I had been fretting at
our own mothers' claims upon us. Louise
longed to join the College Settlement in
New York, and to help it with a slice of
her private fortune inherited from an
uncle, but her mother counseled: "Stay
at home till your brothers and sisters are
older, Louise. I need my grown-up girl
myself. I cannot always be with the
children. If you will see that they do
not speak ungrammatically, and that our
new Bridget learns to read so that she
can follow a recipe, you'll be doing mis-
sionary work as surely as if you went
to New York. Give us no crown of glory
for any one who gives up being a helpful
daughter in order to be a philanthropist,
Louise."

"Mother is so old-fashioned," com-
mented Louise, as she told me the conver-
sation. But now as we saw how sharper

than a serpent's tooth it was for old Mrs.
Farmer to have a thankful child, we
looked shamefacedly at each other, and
Louise said, taking up the photograph
that lay in a conspicuous place: "This
is your daughter, Mrs. Farmer? Is her
husband a Frenchman by birth?"

"A French scientist, my dear. He
came to this country to attend a science
congress, and fell in love with my daughter
as she waited on table at a reception
given by the ladies of the town. She was
very pretty, but she never had good arms."

The face in the picture, with its perfect
features and conscious expression, looked
back at us calmly, secure of its worldly
pre-eminence. "Her husband is experi-
menting with some electric wonder now.
It brings them into very clever society,
and is going to make their fortune, my
daughter writes. It is in that letter."

She pointed to a little envelope on the
table where a foreign envelope was placed
like a bit of bric-a-brac. On another
case a cutting from a French newspaper,
in which a proper name appeared fre-
quently, was pasted onto a card and put
into a frame "worked by my granddaugh-
ter at the age of six."

The absence of hand-made comforts
about the room and the flood of papers
suggested to Louise's mind that reading
was the greatest comfort left its tenant,
and she said sweetly: "I hope we all
shall have your bright eyes when we are
so old as you, Mrs. Farmer. You must
quite keep up with the times, with all
these newspapers. Wouldn't you like the
revised edition of the New Testament to
compare it with the old?"

"It is one of our family traits not to
lose our eyesight till we grow aged," was
the injured answer. "You mean kindly
about the Testament, young lady. I
should like it in paper covers and have
the extra money spent on a French
dictionary—my daughter uses so many
phrases I do not understand. The pre-
sentation dress was *faute française*; do
you happen to know what that is, young
ladies?"

The dauntless eyes looked out fever-
ishly from the pinched face, but a smile
of real content put strangely unaccus-
tomed wrinkles into the powdered cheek
when Louise replied, half choking at the
pathos of the scene: "I have a little sam-
ple of white *faute française*, Mrs. Farmer.
I will bring it to you."

"I thank you again. I do not seem to
have much to occupy my attention just at
present. I used to do the cutting-out of
undergarments for the Dorcas Society,
but the directors have seen fit to give the
work to a common dressmaker. I was
using the latest patterns, too. My daugh-
ter's sister-in-law was married last year,
and my daughter wrote that she deplored
she could not send me some of the wed-
ding cake, but that the least bulky thing
she could think of in connection with the
event were these paper patterns of the
white wear of the bride's trousseau. It
seemed as if my daughter must have left
out some of the pieces," Mrs. Farmer
added reflectively, while Louise's tell-tale
eyes danced at the picture of a charity
garment hanging fire for want of a French
gusset or band.

When we next visited the poor old
mother, who was a miser over her daugh-
ter's counterfeited affection, we found her
in bed, shrunken and wasted and racked
by rheumatic pains.

"Do let me put a cambric lining under
your nightdress yoke, dear Mrs. Farmer,"
begged Louise. "The Hamburg pattern is
so open the air must reach your skin."

"We'll," assented Mrs. Farmer, "but
I should like to have the cambric flesh-
colored."

As we left the house we met Lawyer
Fogg at the gate.

"I hope Mrs. Farmer is comfortable
today? I have had news for her. I am
her daughter's lawyer. It seems the
French husband has been lavishing his
money on his chemical experiments and
his wife's whims—she was a handsome
girl—and in spite of his fine friends he
got himself into the debtors' prison at
Paris. It's a law there that no prisoner
can look out of the window; it is death to
him if he does. This Monsieur had been
in only twelve hours when Madame his
wife took her carriage and drove furiously
up to the gate, demanding to see him.

Her cries reached her husband, and he
rushed to his grating to catch one more
look at the pretty, weeping woman. The
guard ordered him back, but whether he
heard or not nobody knows. He pressed
his face closer to the bars, the guard fired,
and the debtor dropped dead. It's
a tough case. The daughter will have to
take up with her mother's quarters now.
The grandchild is to be adopted by the
father's brother. It has always seemed
that the daughter might have been over
before to see her mother. But perhaps
they have been short of ready money. I
have been called that Madame left on
last Wednesday's steamer. She ought to
be in in a few days. I must advise
Mrs. Farmer of the situation."

"Oh, no!" cried Louise, detaining him.
"Tell her nothing except that her daugh-
ter is coming. Let her die believing her
child is one of the favored ones on earth."

So, as Louise wished, the sad secret
was turned into joyful news, and Mrs.
Farmer told every corner to her room—
the doctor, the flower-mission girls, the
carpenter who patched the decaying door
—that her daughter was coming home.
She had expected her a little before, to be
sure, but now she was going to make a
great effort and cross without her hus-
band.

"Could I have a pink tissue paper
shade over my lamp before she comes?
I think you will find a cent for it in my
purse. People look well by a pink light,
young ladies. I shall be glad to have you
call and see my daughter. She may bring
some new modes, and her accent will
doubtless help you."

Louise went with the lawyer to the
station to meet the French doll whom
fate had called to play the heroine.
Louise passed me on the way.

"Mrs. Farmer is very low," she said.
"The rheumatism is near her heart. I
left her playing with the piece of *faute
française*, and rambling on about another
time when she was sick, and the daughter
came home from school, I think, and
there was nobody there to welcome her
but the servants—a hint to me to per-
sonate the housekeeper. Mrs. Farmer's
senses are very dulled; she can hardly see
or hear."

"That is a mercy; her idol will not
look shattered to her. Beg the daughter
to carry off the rôle of the *grande dame*
a little longer, Louise."

Whether Louise, in her more sympa-
thetic way, besought the graceless child
to be unselfish just this one last chance

and seem to her mother the successful,
blooming figure of her remembrance, I
do not know. But later in the day when
I stole into the sick-room, a great lump
rose in my throat at the scene before me.
Beside the bed sat a woman whose hard,
pretty face was pale and fretful. But the
mother could not see that. The voice
which said "Yes" or "No" in reply to
rambling questions about her trip was
spirited. But the mother could not hear
that. The fine dress she wore was travel-
stained and frayed, but the mother, con-
tently stroking the rich fabric, could
not feel the shabbiness. Mrs. Farmer
stirred at the noise made when I entered,
the lawyer and one of the nurses from
Diet Kitchen following close upon me.
It was an unfortunate gathering of too
many visitors. Mrs. Farmer grew excited
beyond her strength. Her old vain, and
yet unselfish, spirit rose and she lifted
herself in bed, throwing off the clothes
with a movement that brought a sudden
compand chill, while her weak knees said:
"Quite a party in honor of—my guest—
from abroad. Lawyer Fogg and ladies—
you have heard of my daughter. Let
me—present Madame de—"

She fell back dead. The yearning cry
of "Mother!" wrung at last from the
soul that was waking, through trouble,
in the desolate woman by the bedside,
could not gladden the ears that had
waited for it. But who doubts that the
late, true longing for the earthly parent
gladdened the ear of the Heavenly Father?

Mrs. Farmer's life and death were much
in Louise's mind. Her sweet voice al-
ways trembled when she spoke of that
last proud, happy day for the charity
patient.

"That day paid her for all her hard
life," Louise said. "But what a pathetic
life it was! Months of lonely sickness
when she could hardly reach out for her
home-made medicine. No one to speak
to her of the present doings of any one or
anything. A beggar, and yet prouder
than she was poor. A mother, and un-
cared for. There must be other aban-
doned mothers; how can we help them
pass time till the prodigal daughter
comes?"

Later in the year Louise found out
how. An Old Ladies' Home was the new
object for which all the townswomen were
working that winter. Louise went to her
own mother at Easter time and said humbly:
"Mamma, dear, because you have
everything that money can buy, I have not
realized that mothers need daughters more
than ducats. I wanted to take some of
my own funds and go to the College Set-
tlement; but now I would like to stay
with you and spend the amount as an
Easter offering in furnishing a room at
the Old Ladies' Home. It shall be full
of pictures of children, and no shall live
in it but some poor old soul who has lost
the support that her own girls and boys
should be to her. And I'll have it so
sunny and cozy that everybody will like
to drop into it, and it shall be known as
'mother's room.'"

One of the most pathetic stories in Annie
Trumbull Slosson's new volume, entitled
Seven Dreamers, is about a queer New Eng-
land character called Aunt Randy. She
lived by herself and avoided the neighbors
who finally came to regard her as a harmless
lunatic. This belief was strengthened by
the way "she took to all kinds of 'live flyin'
an' crawlin' an' hoppin' creatures." Her
knowledge of entomology was gained wholly
from observation and her love for the sci-
ence grew out of a heart-breaking sorrow.
Her husband, a shiftless vagabond, died
leaving one child, a boy who was his mother's
idol. At length he, too, was taken away,
and the lonely, sorrowing, despairing woman
found her only comfort in the companionship
of birds and insects. Knowing nothing
of their scientific uses, she had a
fascinating way of calling them by Christian
names. One interesting worm she dubbed
as Jacob, the name of her lost boy. The
closing chapter in the life of the woman was
told by Aunt Randy as follows:

"'Twas gettin' late in the season—'twas
the first day of September I took him—
an' I begun to think about the winter, an'
how I should make a nice comfortable
I thought I'd move into the front bed-
room, where there was a stove, an' take
him right in there to sleep. An' as for
food, I'd dig up a lot of fire-weed an'
set it out in pots, an' keep him in vittles
till spring. I'd spring him by this time that
he wouldn't eat nothin' else; he was real
set in his ways. I tried him on the nicest
things—rose leaves an' buttercups an'
lavender an' dill an' yarrow, but he'd just
smell at 'em an' turn away an' look at
his fire-weed. That was so like the boy!
If he wanted gingerbread, he wanted it;
an' doughnuts, nor jumble, nor sour-milk
cake, nor not even meat pie would do
—he must have gingerbread or nothin'!"

"Well, I might as well come to the worst
soon as I might; he stopped eatin', an'
an' crawlin' round, an' he wanted somethin'
he hadn't got, I give him water, an' fresh
fire-weed; I set him by the north window
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it's long I live—I was standin' by Jacob's
little grave (I'd always kept his box in my
room 'jest it was) when I see the dirt had
got shook off the top, an' the poor little
body, all dried up an' brown now, was
kinder o' queer. I was just a-goin' to
cover it up ag'in softly when I see a little
crack come on it, an'—oh, I can't tell it
all out in this slow, quiet way: I wish
could come on you as it did on me that
blessed day—Jacob was comin' to life
ag'in! he was—he was! I watched him,
never touchin' or speakin' to him—though
I jest asked to help—till the end come,
an' he was big an' beautiful, brown an'
buff an' pink, an' with wings! O Miss
Burton, I can't put it into words how
I felt when I see Jacob come out of his
grave an' spread his wings an' fly round
my room, nor how I cried right out loud
as I see it: 'Why not my boy too? O
Lord, you can do that jest's easy's this!'

A GERMAN LEGEND OF EASTER EGGS.

BY DEER WESTER.

Once upon a time, as all old stories
begin, there came a stranger to a little
village in Germany asking the way to a
neighboring castle. The village was a
mere hamlet in the midst of a wide for-
est, and the villagers were miserably poor
and ignorant. The castle in the vicinity
belonged to a nobleman whose home was
in a distant part of the land, and the
buildings had long been uninhabited.

The man inquiring his way gave no ac-
count of himself to the curious peasants,
but after getting the desired directions
proceeded to the castle, remained there
over night, and the next day departed.
After some days he returned, riding be-
side a carriage containing a lady in deep
mourning, closely veiled, two children
and a maid. The man was evidently a
steward or upper servant, and named
Hans.

At first, after taking up her abode in
the castle, the lady maintained the strict-
est seclusion, never being seen by the
peasants; and Hans, when going on neces-
sary errands to the village, evaded all
questions, and spoke of his mistress only
as "my lady" or "the countess." But
after a time the lady no longer secluded
herself, and having learned from Hans
of the miserable condition of the villagers,
bestirred herself to help them, teaching
them habits of neatness and cleanliness,
rousing them to industry, and gathering
the children together for regular instruc-
tion.

Very patiently and lovingly she
worked until, as the months went by,
wretchedness gradually gave place to
comfort, and the lady and her children
were regarded with the deepest respect
and love.

One day Hans, returning from the mar-
ket town to which he went at rare inter-
vals, brought with him a cage containing
some fowls. None of these creatures had
ever been seen before by the villagers, who
stared at them in wonder. Easter was
now at hand, and the countess planned a
festival for the children of the hamlet in
her own grounds. After an afternoon
passed merrily in games the children
were called to supper, the tables being
spread in a pleasant part of the garden.
When the meal was nearly ended, one of
the lady's own children, who was in the
secret, discovered, as if by accident, a
bright colored egg half hidden in the
grass. Another was soon spied, and im-
mediately a lively search was engaged in
by all the children, who, with shouting
and laughter, found eggs of various colors,
some of which bore mottoes, such as
"Children, obey your parents," "Love
one another," and so on. "Where could
the eggs have come from?" was the won-
dering question, for though by this time
they had become familiar with hen's eggs,
the colored ones were a new mystery.

At that moment a hare ran across the gar-
den, whereupon one of the youngest chil-
dren exclaimed that the hare must have
laid the eggs, a suggestion which was
readily accepted by all the others.

Meantime, while the children's merriment
was at the height, a strange youth
traveling through the country missed his
way, and wandering through the park
had been hospitably made a sharer in the
festivity, and to him also on departing
were given souvenir eggs. Continuing
his journey he came to a rocky pass
among the hills. Suddenly he thought he
heard a faint groan. He stopped, listened
and heard it again. Peering over a cliff
he saw below a man lying on the ground
with his horse grazing beside him. The
young man made his way to the stranger
to render what aid he could. The man
had been thrown from his horse, and was
in danger of dying from exhaustion and
starvation, for his injuries, though not
serious, had been such as to render him
unable to rise without assistance. The
young man brought water from a brook,
then broke some of the eggs for the faint-
ing man. As these had been given as
souvenirs, he was reluctant to use them,
but the man's need was great. The youth,
however, reserved one egg. Revived by
the food and drink, the wounded man
was now able to be placed on his horse.
The young man walked by his side, and
presently the stranger glanced at the egg,
became deeply agitated, and asked to hear
again how the young man came by it,
his agitation increasing with every word.
After telling him his own story to the youth,
he learned from him the exact route to
the castle, and a few days after set out on
his way thither.

When near the place he dismounted,
secured his horse, and made his way on
foot through the park. Hearing voices in
an arbor, he paused to listen. It was
the lady in conversation with her boy and
girl. He steps before them; there are
startled cries, a joyful recognition, a
happy reunion, for the long-lost husband
and father is restored!

Long before this the count had gone
with the Crusaders to the Holy Land,
leaving his household in the care of the
faithful Hans. This was in feudal times,
and a certain baron, an enemy of the
count, had harassed his retainers during
his absence in various ways; and when
the report, supposed to be authentic, came
of the count's death in the East, the
countess feared that the baron's persecu-
tions would endanger the safety of her-
self and family, and therefore fled with
her children and two trusty servants to
the long deserted castle. It was from fear
of the baron that she at first kept herself
so closely, but, finding that they were
secure, she

following from the *Arena* is surely not too strong:

It is idle to make laws and leave the public impotence dormant. Arouse the people and the evil will disappear. Make men see that the ruin of the rumseller is a greater curse to the community than a professional thief; that a saloon is a more positive evil to a neighborhood than a shanty filled with the idle and dissipated; that the kind of civilization which will purge the country of the greatest crime and misery breeds where the least crime and misery flourish, and it carries a thrill of misery, a pulsation of shame, a throbbing of degradation, wherever it falls.

A national temperance convention has been called to meet in Saratoga Springs, July 15 next. All organizations are invited to send delegates. The value of such a gathering will depend on its being held in the consideration of the platform and measures to which they can in the main agree. We are sure that the temperance cause will bring together of opposing temperance forces, and will result in collisions, disputes and hostile demonstrations, such as characterized the temperance convention in New York last year. Yet, if the assembly at Saratoga should result in harmony of temperance workers on some platform broad enough for all to stand on who really seek to abolish the evil, it will be a service whose importance cannot be overrated.

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